The CRISIS

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Everybody's Parish

W. BRUCE BELL

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Racially Inclusive Churches

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THE CRISIS

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A RECORD OF THE DARKER RACES

Editor: James W. Ivy
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Vol. 62, No. 3 **Whole Number 521**

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THE CRISIS *was founded in* 1910 *and is the official organ of the National Association for the Advancement of Colored People.* THE CRISIS *is published monthly from October to May inclusive and bimonthly June-July and August-September by The Crisis Publishing Co., Inc., at* 20 *West* 40*th Street, New York* 18, *N. Y. Walter White, secretary; and Mrs. Lillian A. Alexander, treasurer. The subscription price is* $1.50 *a year or* 15 *cents a copy. Foreign subscription* $1.75. *The date of expiration of each subscription is printed on the wrapper. When the subscription is due a blue renewal blank is enclosed. The address of a subscription may be changed as often as desired, but both the old and new address must be given and three weeks' notice is necessary. Manuscripts and drawings relating to colored people are desired. They must be accompanied by return postage, and while* THE CRISIS *uses every care, it assumes no responsibility for their safety in transit. Reentered as second class matter July* 22, 1949, *at the post office at New York, N. Y., under the act of March* 3, 1879.

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GOVERNOR AVERELL HARRIMAN *of New York chats with his deputy commissioner of housing, Dr. Robert C. Weaver (left). Dr. Weaver is director of the John Hay Whitney Foundation and a member of the NAACP board of directors. BOTTOM: NAACP special counsel Thurgood Marshall (right), with moderator Stephen McCormick, as he appeared on Youth Wants to Know on Sunday, November 28, 1954. Mr. Marshall answered questions on the recent Supreme Court school decision abolishing segregation in American public schools*

■ How the Church of the Transfiguration in New York City became "The Little Church Around the Corner"

Everybody's Parish

By W. Bruce Bell

YOU are familiar with the New York church that has been the scene of so many fashionable theatrical weddings. You have read about it many times, in all sorts of publications. You have heard it called affectionately by its nickname, The Little Church Around the Corner.

But do you remember how the venerated Church of the Transfiguration at Fifth Avenue and 29th Street first got its story-book name? And do you know how the faith and tolerance of its founder built The Little Church into the widest parish in the world?

This is the way it happened:

One snowy December night in 1870 a distinguished-looking middle-aged man and a slender youth walked down Madison Avenue, turned into 28th Street at the Church of the Atonement and rang the rectory doorbell. They were shown into the study, where the Reverend William Sabine looked up questioningly from the sermon he was preparing. The elder of the two callers introduced himself as Joseph Jefferson. He stated their business.

A friend of his, George Holland by name, and father of the youth with him, had just died. He would like to ask Mr. Sabine to conduct the funeral from the Church of the Atonement. With a polite murmur of sympathy the rector expressed his willingness to do so. He gave no sign of identifying Joseph Jefferson as the famous impersonator of Rip Van Winkle and other characters on the stage.

Mr. Jefferson hesitated.

"It is only fair to tell you," he went on, "that the deceased was an actor like myself. I understand —."

"A play actor!" The rector stood up. "In that case I do not care to be mixed up in it. To conduct the funeral of such a person from my church would be distasteful."

At these words, young Holland burst into tears. Mr. Jefferson rose to leave. At the door he turned.

"Well, Mr. Sabine, perhaps you could direct me to some other church from which my friend could be buried."

The rector thought a moment.

"You might try the little church around the corner. They are, I believe, in the habit of doing such

---

W. BRUCE BELL *lives in Henryville, Indiana.*

things there. Good-night, Sir."

He picked up the manuscript of his sermon.

MANY-GABLED CHURCH

At the quaint, many-gabled Church of the Transfiguration close by on 29th Street, Joseph Jefferson apologetically made the same request. But the words of the kindly, black-eyed rector, Dr. George Houghton, were reassuring. It was not given him to pass judgment on a man because of his profession, he said. His services and his church were available to all in need of their comfort.

Three days before Christmas a motley crowd of theatrical folk—singers, acrobats, minstrels, tragedians, burlesque performers—flocked into the peaceful little Gothic chapel to attend the funeral of their fellow-actor, the 80-year-old English-born comedian who had spent his last feeble days in dependence on their charity. Dr. Houghton conducted the burial service in the full ritual of his church. And in this act he was not only to bestow posthumous fame on the old has-been actor, but to attract to the Church of the Transfiguration the most devoted parish in history.

News of the conversation between Joseph Jefferson and the snobbish Reverend Sabine reached the newspapers. On December 28 the indignant New York Evening Telegram lashed out:

"THE REV. WILLIAM SABINE, RECTOR OF THE CHURCH OF THE ATONEMENT, REFUSED TO BURY GEORGE HOLLAND FROM HIS CHURCH BECAUSE HOLLAND HAD BEEN AN ACTOR, AND REFERRED THE DEAD MAN'S FRIEND TO A LITTLE CHURCH AROUND THE CORNER."

A bitter denunciation of the rector and his scruples followed. Small-town dailies copied the story. A wave of angry protest swept the country.

As a rebuke to intolerance, all musical and dramatic theaters in New York united one January evening in a tribute to the late comedian, and donated the proceeds to his destitute family. The roster of those who volunteered their services included every important theatrical personality in the city—far more talent than could be used.

Testimonial performances followed in other cities. In Brooklyn, San Francisco, Boston, Vicksburg, Washington, audiences to whom George Holland had once brought laughter lined up at the box offices to honor his memory. Breezy, big-hearted Chicago packed Crosby's Opera House to the window sills for a Grand Variety performance that cleared almost $2,000.

PUBLIC CHASTISEMENT

On January 2, five days after Reverend Sabine's chastisement in the headlines, the *New York Herald* first applied in print the endearing name by which later generations knew the Church of the Transfiguration. In those days the *Herald* devoted a full page of the Monday edition to sermons preached in various churches the day before. Its review of the services at Dr. Houghton's was headed: "The Little Church Around the Corner."

The story-book nickname, suggest-

ing the rustic charm and seclusion that were actually a part of the Little Church, captured the public fancy. Poems about it soon began to swamp magazine editors. Many of them were later set to music and sung around parlor organs and on minstrel stages all over the country. Several years afterward, a play entitled "The Little Church Around the Corner" ran in New York and toured most of the states. A paperback novel of the same name had a wide circulation. Early motion-picture audiences viewed the familiar iron-fenced churchyard in a flickering epic of the screen. Even the genius of O. Henry made a contribution to its popularity. Living and writing in the old Caledonia some six blocks away, the author knew it well from his nightly rambles in the neighborhood. He called it by name in only one story, but in others he described "an old church, rambling and gabled . . . soft light glowing behind a violet window . . . sweet music drifting from it as the organist loitered over his mastery of the coming Sabbath anthem," and O. Henry's readers took it to mean The Little Church Around the Corner.

A minister of the early 70's was finally moved to comment in a sermon: "Public sentiment, roused to one of its indignant spasms, is just now lifting The Little Church Around the Corner into a passing notoriety."

He underestimated the strength of its founder and rector. The man at the head of this unique parish wasn't afraid of publicity nor, for all of his frail appearance, afraid of anything else. George Hendric Houghton came of staunch Yankee stock, and he knew how to keep both feet squarely planted in the path he had chosen.

MOTHER SCHOOL TEACHER

His mother was a school-teacher, a sternly religious woman who taught her four stair-step youngsters the Bible along with their ABC's. Her training stood the boy George in good stead when he left their New England home at the age of 15 and went to New York to earn his living.

In the daytime he clerked in a store, and although he liked fun and pranks as well as most lads of his age he usually withdrew to spend his evenings studying mathematics and translating classical languages. His devotion to his studies brought its reward, for in spite of frail health he was able to pay his way through the University of the City of New York by teaching Latin and Greek.

Houghton's talent during his college years pointed to a successful writing career, but after graduating he gave up ambitions for literary fame and entered a Long Island divinity school. Three years later, the newly-ordained minister, still in his early twenties, was appointed curate to the rector of one of New York's wealthiest churches. But preaching to a rich, "society" congregation failed to satisfy him, and after 18 months he resigned. He dreamed of founding somewhere in the great sprawling city a parish that would serve the poor and rejected.

Two families had enough faith in his dream to offer their help. One of them donated a place for church services: two back rooms overlooking a squalid vacant lot on East 24th Street. The pews were rough school

benches. A wheezy reed organ led the singing. Here on a dismal rainy afternoon in October, 1848, George Houghton preached the first sermon and outlined his plans.

He wanted to build a church where the poor, the afflicted and the shamed of any creed or color might come and find help. He hadn't a dollar or the promise of one, he said, nor an influential friend. His capital consisted of his Prayer Book, his surplice, the rude home-made pine reading desk at his elbow, and faith.

His sincerity and his gentle voice drew more and more people to worship in the drab little rooms. Early in the spring they formed a parish and called it "The Church of the Transfiguration." Money dribbled in. In May of that same year they had funds to buy some ground—three lots of open country at the crossing of Fifth Avenue and 29th Street—and by November there was pledged enough money to contract for a church building, "for the sum of $1,900, not including the pews."

TESTING GROUND

In March of 1850 the happy flock entered the new home. It was an unpretentious little house of worship, only 35 by 70 feet, but set well back from the street to allow for the growth they knew would come. A cubicle partitioned off in the church served as the rector's study and dwelling place. He insisted on having a night bell and speaking tube installed so that he could receive emergency calls in the night.

Almost within sight of the bright new church spire lay a real testing ground for the young zealot's creed of "Faith and Works." This was New York's Tenderloin district, a notorious hell-hole of brothels and criminal hang-outs. As a minister of religion, George Houghton went without hesitation into its vilest dens. Often he was aroused in the small hours of the night to go and administer the sacrament to a dying thug or prostitute.

He stood for a new kind of religion. He didn't think he had done his duty merely by describing the raptures of heaven to a man who was down and out. He got him a job. He provided spiritual food, but he remembered that maybe a thief needed his stomach filled with worldly victuals, too. That is the way he put Christianity across in the Tenderloin district.

During the race riots that inflamed New York at the close of the Civil War the Church of the Transfiguration—by that time enlarged almost to its present outlines—opened its doors to persecuted Negroes. Incited hoodlums roamed the streets, hunting out the colored people, shooting, torturing, hanging. Over a thousand died. Great numbers of them fled into the friendly Church of the Transfiguration.

Dr. Houghton and his parishioners set up a kitchen, put the refugees to sleep in Sunday School rooms, the library, the choristers' room, even on the church floor, while the rabble gathered outside and threatened to break down the doors. A sergeant came to warn Dr. Houghton that the police would withdraw their protection unless the Negroes were turned out.

The mild-mannered little man of God picked up a crucifix and, holding it aloft, he walked boldly out of the church and straight into the blood-thirsty mob. In the face of his fiery courage it melted away.

GRATEFUL NEGROES

After order was restored, many of the grateful Negroes asked to join the church that had spared their lives. This white-man's congregation gladly received them. One of the first stained glass windows to be installed when prosperity came to the Church of the Transfiguration was in memory of an ancient black couple—one of them a former slave—who had served for many years as doorkeepers.

In the surging growth of the city about it, the parish George Houghton had founded for the outcast suddenly became a church home of the rich and socially elect. A tide of brick and brownstone mansions swept north up Fifth Avenue and filled in the suburbs around and beyond the Church of the Transfiguration. Its pews now bore the names of New York's proudest families. Their money built a guild hall, a boys' school, made alterations many times the first cost of the building. A glorious organ was installed. There were communion vessels of gold, embedded with precious stones. Stained glass windows filtered soft light on furnishings of walnut, of wrought brass and Carrera marble.

But it was still known as "everybody's parish," still a haven for the poor and rejected. George Houghton kept it so. The rectory that arose next door—like his first humble lodging—must have its night bell and speaking tube to summon the minister at any hour of the night.

It was here that Joseph Jefferson came that December evening, directed to a little church around the corner where, he had been told, they were in the habit of doing such queer things as giving actors a Christian funeral.

NAME STUCK

Newspapers and public sentiment soon re-christened The Little Church Around the Corner, and the name stayed. Meanwhile, show people were keeping the legend alive in their own way. In dressing rooms, in rehearsal halls and on trains—wherever theatrical folk met—they sang the praises of Dr. Houghton. When the nomadic life of the stage brought them to the Big Town the first act of many of them was to hunt the low-eaved church in 29th Street and shake the hand of their benefactor. While other ministers were preaching the infamy of the stage the soft-voiced rector of The Little Church encouraged actors to become communicants at his altar. He baptised their babies and buried their dead and if the union seemed well-advised and could be sanctioned by his church, he officiated at their weddings.

George Houghton was a pious churchman and in his whole life attended only one performance in a theatre. Yet he took a special liking to its people—his "kindly folk" as he called them. Oftentimes when charities had left a hole in his budget, he had to exhort his wealthy parishioners for money. But never his kindly folk. They spread the news

by grapevine or ran a letter in their trade papers. Offerings from a few cents to hundreds of dollars, and usually anonymous, poured into the treasury.

Thanks to theatrical glamor and the most sincere press agentry in history, George Houghton eventually saw his parish reach from the Atlantic to the Pacific. It had friends in every nation. All races were represented at its altar. Had he lived as long as the 1900's he would have seen Big Business invade Fifth Avenue and raze the elegant brick and brownstone all about The Little Church, making way for the skyscrapers that today look down upon its hallowed gray roof. Mr. Sabine's church and rectory were long ago demolished and forgotten, but The Little Church Around the Corner still stands as a monument to George Houghton's faith. He built its foundation on a rock—the bedrock of human tolerance.

E. F. Joseph

LIFE MEMBER—*California's Governor Goodwin J. Knight (center) receives his NAACP life membership plaque from Dr. William McKinley Thomas. In the picture, from left, are Assemblyman Casper Weinberger, Rev. Hamilton Boswell, Governor Knight, Dr. Thomas, Attorney Joseph G. Kennedy, president of the northern California area of the NAACP, and Jefferson Beaver, San Francisco branch president.*

■ **This author discusses some of the difficulties facing racial integration in churches**

Racially Inclusive Churches — a Progress Report

By Nancy Lawrence

MR and Mrs. Average American Church Member are laboring under an illusion about themselves.

At least on this question of building racially inclusive church congregations.

They think they are less open, more prejudiced and tend generally to be more hostile to persons of minority racial groups in their midst, than the facts show them to be.

Ask a sampling of the Sunday morning flock at the little church on any Main Street, U.S.A. The majority are likely to be pretty pessimistic. It would be perfectly all right with them if Negroes and other non-whites joined the church, they'll tell you. But they wouldn't give much for the chances of getting general approval of the idea.

It's high time Mr. Church-Member took another look at the situation—for he has sold his fellow church-members short. He has under-estimated their capacities, their insights and their willingness to put the preaching of the brotherhood of man into living, day-to-day practice.

The truth of the matter is that the large majority of persons in local churches are not opposed to open fellowship either in theory or in practice, and when actually confronted with a real situation involving racial integration, generally behave in a way superior to what they themselves have anticipated.

This new picture of American Protestant attitudes toward building racially inclusive fellowships is revealed in the results of a four-year study released recently.* The study

This article is reprinted, by permission, from the December 1954 issue of the *National Council Outlook*, New York City, official organ of the National Council of the Churches of Christ in the U. S. A.

* Some basic data from the study and the material quoted in this article appeared in the *Journal of Educational Sociology*, October 1954 issue, in an article by Alfred S. Kramer.

was sponsored by the Department of Racial and Cultural Relations of the National Council of Churches, in cooperation with the United Lutheran Church in America, the Congregational Christian Churches and the Presbyterian Church, U.S.A., and the Center for Human Relations, New York University.

The survey was conducted among 13,597 churches of the three denominations. An analysis of 405 of these churches reveals these facts:

Of the total of some 237,000 persons in the 405 churches—all of which have congregations including non-white members—only 26 members left the church because of the process of expanding the congregation to include non-white persons.

And in every instance of appraisal after the departure of the person, the ministers reported there was increased spiritual insight, greater warmth of fellowship or greater human assets to the life and work of the congregation.

The study showed, too, that when opposition does arise, it generally comes from a vocal minority — which swings its weight in controlling the behavior of persons uncommitted to either side of the issue.

THE DEBIT SIDE

Encouraging as these findings are, however, American churches are in no position for self-congratulation. The gap between what is preached and what is in actuality practiced in the majority of churches, the survey shows, is still so large as to make all but the most insensitive uneasy. The debit side of the ledger still far outweighs the credit entries.

For instance, in 405 churches studied, the total membership of 237,476 members included only 6,442 or little better than 2.7 per cent of persons of minority races. The range of non-white membership was from little more than one per cent in one denomination to slightly more than seven per cent in another. In the church schools, non-white participation ranged from slightly over one-half of one per cent to about four per cent.

In church organizations such as youth fellowships and men's and women's groups, the percentages in two denominations were about one-fourth of one per cent in one case and approximately one and a half per cent in the other. (Comparable data were not available from the third denomination studied.)

Thus it would seem that opportunity for membership in a church can in no way be equated with the opportunity to become an active participant in its life and fellowship. The survey would seem to indicate that in the average church with non-white members the social life moves along a fairly separate pathway and out of their touch. Membership becomes a sort of "front room" type of fellowship for the non-white person who must get along as best he can with no real voice in forming the programs or policies of the church to which he gives his allegiance.

The survey also examined how the initial contact with the church was made by a non-white person. In only about one-fourth of the churches polled was it established that the initiative came from someone already in the church group. One-fourth indicated that the racial minority person initiated the contact.

(One-fourth of the ministers replying said they didn't know, and one-fourth didn't reply to the question.)

When a non-white person applied for membership, 288 of the 405 churches polled indicated that the application was accepted by the church fellowship as "a normal event." Ninety-three ministers reported they had observed, or had been involved in, some informal discussion of the matter. In 52 instances, however, the question was brought before the official governing body of the congregation for consideration and action.

While all of these 52 cases resulted in eventual acceptance of the non-white person into church membership, in 17, or about two-thirds of the cases, the acceptance was qualified; i.e., while the church indicated its readiness to accept non-white persons of the race in question, it did not in so doing open its doors to all minority race persons. Presumably, a person of another non-white race applying for membership would be the subject of similar consideration by the governing body.

CHURCH POLICY

The survey indicates that the strongest forces in determining local church policy with regard to open fellowship are local ones and that, in the judgment of most of the ministers, the expressed statements of denominational leaders carry little weight in the decision.

In either a written and published form or in the form of unwritten customary ways of behavior, local forces are the controlling element. And when the main drive and direction of these controlling elements in the church are identical with, or very similar to, those in the surrounding community, there is little hope that the church will pioneer in changing patterns of human relations.

There also seems to be a rather sparse knowledge in community church life of the expressed policies of denominations. Asked to evaluate the role of national policy in formulating local action, only 82 of the ministers answered the question. Of these 82, 35 said that, in their judgement, denominational statements were of "no help."

Said one minister, "The minority groups were accepted, not because of a denominational statement, but because they (the majority group) thought it was right." Another stated simply, "Our people have not found it necessary to learn denominational policy."

THE MINISTER

Generally, it would seem from the report that the behavior of the minister in providing, or in not seeking to provide a ministry to all persons in his church neighborhood, is significantly influenced by what he perceives to be the attitudes and possible behavior reaction of his congregation.

To gather data on this point, ministers were asked to give their understanding as to why non-white persons might not care to affiliate with or attend a white or predominantly white church.

Thirty per cent (the highest single block) reasoned that non-white persons "would prefer to attend a church with their own group." Oth-

ers said they felt non-white persons would find Christian fellowship "an uphill grade." Or, that "there would be little or no opportunity for leadership participation." There was also indication of a concern for differences in socio-economic and educational status.

All the ministers who appraised the process of racial integration in their churches were basically in favor of inclusive groups, without at the same time minimizing some of the difficulties involved.

"The intermingling of the church has been a real value in a spiritual way to the life of the congregation," said one. But he pointed out, "there is still a feeling of separation on the part of oldtime families of the town."

Another said the process "on the whole has been inspiring, uplifting, enriching. Only spotty resistance among some prejudiced older members."

Now and then in the replies there was some indication that the racial minority persons in the church were thought of as "exceptions to the usual run-of-the-mill."

SUMMARY

What do these facts mean for the future of building racially inclusive churches?

Rev. Alfred S. Kramer, associate director of the National Council's Department of Racial and Cultural Relations, says it points up "the need for local leadership to deal immediately with certain practices resulting in a truncated evangelism or outreach when non-white persons move into the church neighborhood.

"The raw materials of human resources with which a minister must work are essentially the same, and in many instances the identical, raw material with which leaders in other agencies do and must work," he said. "Among Christians one can observe about everything in the scale of opinions on this subject, and their behavior patterns or verbalizations run the gamut."

Mr. Kramer pointed out, however, that "the great majority of comments by ministers from non-racially inclusive churches indicate that they constitute a reservoir of potential human resources for the churches at this point in their life and work."

"A significant number of these ministers," he said, "deplored the segregated residential pattern in their communities. Far too few, however, indicated they were actually working toward the solution of this problem.

"Numerous fears relating to social as well as to biological phenomena have permeated to the core of the practice of our Christian fellowship. As a result, instead of a live, warm body of fellowship, too many of our churches exhibit an emaciated skeleton of human relations. It is past time for us to free ourselves from such fears, born of whatever source, and to develop forthwith enterprises of faith; enterprises in which there will be a rediscovery of the real meaning *and application* of belief in God as this relates to *human beings*—be they endowed with brown eyes, blue eyes, dark skin, black hair or white skin," Mr. Kramer declared.

"Only if such enterprises soon become a prevailing pattern among our

churches can Christians even begin to present Christ adequately as the hope of the world with its human fabric of colors and cultures."

Layne's

CO-CHAIRWOMEN *Mrs. Ralph J. Bunche (left) and Mrs. Henry Fonda (right) head a special women's committee created to sponsor a benefit performance of "Witness for the Prosecution" on Monday, March 28 at the Henry Miller's Theatre in New York City. Mrs. Bunche, wife of the diplomat and Nobel Prize winner, and Mrs. Fonda, wife of the well-known movie, stage, and TV star, were named at a tea given at the home of Mrs. Fonda in January. The NAACP Legal Defense and Educational Fund is to be the recipient of proceeds from the benefit. Thirty women prominent in civic and social activities are serving on the women's committee. Shown with Mrs. Bunche and Mrs. Fonda is Mrs. Oscar Hammerstein II, wife of the famous theatrical producer and composer.*

Herbert Hawkins

REVEREND ARCHIBALD V. McCLEES, S.T.D., *pastor of the Holy Rosary Roman Catholic Church in Brooklyn, N. Y., presents James Powers, former president of the Brooklyn branch, his check for final payment of a life membership in the NAACP. Rev. McLees was the first Brooklyn NAACP member to take out a full life membership. Looking on are Norman B. Johnson (left), present branch president, and Warren Bunn, chairman of the branch labor committee.*

Why Don't You Join the Civil Rights Brigade by Taking Out a Membership in the NAACP?

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MEMBERSHIP SECRETARY

THE NAACP

20 West 40th Street, New York 18, N. Y.

Layne's

THREE OFFICIALS *of the NAACP Portchester, New York, branch present a $500 check to Edward R. Dudley (far right), national director of the NAACP Fight for Freedom Campaign. From left, Phil Sterling and Mrs. O. Greta Logan, members of the branch executive board, and Robert Brown, branch president. The check represented the branch's contribution to the fight for freedom campaign for the year 1954. The campaign seeks to speed up the work of the NAACP in order to wipe out all racial segregation and discrimination by January 1, 1963, centennial of the Emancipation Proclamation.*

Pan American World Airways

HAITIAN PRESIDENT PAUL E. MAGLOIRE *as he arrived in Miami, Florida, (January 26) on the first stage of a 6,000-mile tour of the United States, Canada, and Jamaica. Descending from the Clipper are the President; General Antoine Levelt, chief of staff of the Haitian Army; and Madame Yolette Magloire, wife of the President.*

■ **A plea to members of the Omega fraternity to put both money and work behind implementation of the Supreme Court anti-segregation decision**

"To Secure These Rights"

By Joseph A. Berry

IT is with a sense of pride and humility that I accepted the invitation to address you tonight.* Accepting the premise that the entire fraternity is vitally interested in working earnestly for the realization of equal opportunity for every American citizen and aware that equal opportunity is unattainable except through full integration into every phase of American life, I here undertake to outline some of the things we and you might do to secure and protect the rights that should inalienably be ours. It makes very little difference about the name of the subject of my remarks. The topic about which most of us are thinking and talking is how best to implement the May 17 decision of the United States Supreme Court. I choose to address my thoughts, in part loftily philosophic and in part realistically practical, to the subject, "To Secure These Rights."

You and I are justly proud of the strong, realistic, and practical position our Grand Conclave recently took with respect to full support of the NAACP in its efforts to eradicate segregation, first, from public education and, then, from every phase of American life. Some of us observed astonishingly that no funds were set aside to vitalize that strong pronouncement on human rights and decency. It was later realized that the Conclave in essence directed the various individual chapters to activate its proclamation by developing programs and supplying the dollars necessary to bring into fruition the determined stand on intergration in American life. There must first be no lack of a fixed philosophy or deep rooted conviction in the principles we espouse.

So he died for his faith,
That is fine
More than most of us do.
But, say, can you add to that line
That he lived for it, too?
Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he lived,
Never mind how he died.

* An address delivered before a joint meeting of the Montgomery, Alabama, and Columbus, Georgia, chapters of the Omega Psi Phi fraternity on January 15, 1955.

DR. JOSEPH A. BERRY *is a member of the national board of directors of the NAACP and a staff member of the Veterans Administration Hospital, Tuskegee, Alabama.*

In order to secure these basic rights for ourselves and our offspring, we must wage and win many legal, economic, social, and psychological battles.

The legal battles we must wage and win are legion. We have only just begun to fight if we would win. The United States Supreme Court stated on May 17, 1954, that segregation in public education is unconstitutional. The relief that the court is expected later to give will apply specifically only to the five counties involved. The needed relief will necessarily have to be secured either in court or by agreement out of court in every other county. This will be a tremendously expensive undertaking, but it must be done. We shall have to prepare for the change from segregation to intergration county by county and state by state. The task is too important, too exacting, too time consuming to be left to voluntary workers alone. There may be need for full-time paid workers in every state of the union and certainly, in the thirteen southern states. At present, persons trained in educational pursuits have been employed and placed in Arkansas, North Carolina, and West Virginia but this act hardly scratches the surface. These workers will try by public education and other methods to assist in bringing about desegration. There will be need for such workers in all the southern and many of the northern states.

What can we do? We can do much to ready the field by fostering public forums with interesting speakers and discussants on public education, economics, legal rights, and topics aimed at disabusing the minds of whites and Negroes alike that there is any truth to the often stated concept that there is merit and desirability in segregation. For such a task money is required so that we must make contributions to these legal battles to the extent of our ability as individuals and chapters. More funds will be needed than can now be estimated. Beyond public education, legal battles must be waged and won to break down segregation and exclusion from public libraries, public museums, public waiting rooms, public conveyances, and every other tax supported institution. I repeat then, that in the legal field we have only just begun and can't turn back.

"Any man having put his hand to the plow, turns back is not fit to enter the Kingdom of God."

Of equal importance with the legal struggles that must be won, are the social or sociologic encounters that need be overcome. Realizing that this phase of the work is vital, the NAACP Legal Defense and Educational Fund, Inc. set up a committee of social scientists, headed by Dr. Alfred McLung Lee to give communities expert advice and guidance in their struggle for desegregation. A very important aspect of the desegregation problem is community custom or mores. We — meaning America — failed to prepare the former slave masters for the democratic way of life. We left them with their pride, their prejudices, and their superiority complexes. We failed also to prepare the ex-slaves for the democratic way of life. We left them slaves to ignorance, superstitions, and inferiority complexes. Whites

will go to great lengths to insult you and me in order to try to convince themselves that they possess some illusory superiority. In many stores with which you are familiar and where no drinking fountain is needed, they will install a fountain marked colored. We must in every way at our command let these firms understand unmistakably that we resent their juvenile acts. The necessity for men to adjust themselves to the changing conditions of life is universal and continuous. They must adjust themselves to the natural environment, to the social environment, to the economic environment, and to the spiritual or psychological environment.

SCHOOLING POOR

I am reliably informed that a majority of Negro high school graduates do not know how to express themselves in ordinary basic English, do not know how to perform simple mathematical problems, and do not have any knowledge of science. We of the fraternity—interested in scholarship and uplift, must unmistakably convince the teachers of our youth that they must teach thoroughly our children all that is expected or prescribed for ones in the area of their instruction rather than devote themselves to the acquisition of additional credits and degrees for the purpose of advanced grades and pay. We must in our forum and discussion groups let it be known that we will not tolerate educational short-change. As positive as we should be with the teachers who sabotage the interest and well-being of our children in this highly competitive era, no less determined must we be that teachers who do a good job of teaching will not be sacrificed because of race or their support of human decency.

You are doubtless familiar with the fact that a new department for the protection of Negro teachers has been created by the Legal Defense and Educational Fund with Dr. John W. Davis as director. All of these programs call for careful planning and sizable financial outlay. The Conclave did not ask these chapters nor the fraternity to replace nor take over the function of the NAACP, but it did indicate that that organization was to be considered as an acceptable pattern in the fraternity's application of its sympathy for humanity and the dignity of man; the fraternity is to give financial and spiritual support to the NAACP by precept and example; and the fraternity is to prepare social, civic, economic, and political leaders for our times. It can do these things best by cooperating fully with such an accepted and acceptable organization, which has manhood and citizenship as its objectives. We are inseparable from our social order. We must take the lead in pressing the cause for full freedom of mind and body of all people, not only for the good that may come to us as a group, but for the good that will come to the world as a whole.

MEN NEEDED

"If you succeed in life, you must do it in spite of the efforts of others to pull you down. There is nothing in the idea that people are willing to help those who help themselves. People are willing to help a man who cannot help himself, but as soon as a man is able to help himself, and does it, they join in making his life

as uncomfortable as possible."

The things needed then are not plans, but men; not platitudes but money. A well-thought-out plan without a man to execute it is a waste of time and money. The desire for friendship or society is strong in every human heart. We each crave the companionship of those who understand. However, economic freedom is a primary necessity in human happiness. The first lesson should be industry and the production, wise use, and distribution of wealth. Some have unwisely said that persons of educational and economic attainment should assume no leadership in the area of civil or human rights; that rather persons with no status and nothing to lose should properly command such leadership. However, I ask the same question as was propounded by Luke: "Can the blind lead the blind? Shall they not both fall into the ditch?"

My philosophy takes me even further and is ensconced in the quotation: "For unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him they will ask the more."

ECONOMIC PHASE

How is the economic phase translated into a practical guidepost for the chapters? Every chapter that can possibly do so should subscribe for a life membership of $500.00. That may be paid for cash, $100.00 a year for five years, or $50.00 a year for ten years. The method chosen should be the one the particular chapter can afford. It is not sufficient simply to ask each member to subscribe for a membership. Freedom is everybody's obligation. The rights a brother buys is his own—not yours. Further, a public program should be developed in such a manner as to encourage teachers to have their pupils taught all that is expected. It should be stressed that our investment is in human nature and the future. Students with inadequate background in English or mathematics will be economic hazards unable to compete in the society. Proper teaching and study habits must be regarded as the economic factors they are. Still further, chapters and brothers who are able should invest in institutions and organizations that will protect the life's savings and interest of ourselves and our neighbors.

The Bank of Memphis and Atlanta and other sound institutions must be built up by deposits and investments in order that the loans, mortgages, property, and interest of responsible Negro farmers, business men, professionals, or laborers may be underwritten against foreclosure by bigots in the economic reprisal method of emasculation. We must purchase stocks and bonds in various corporations and use that as a means to offset discrimatory practices of many corporations. This may be translated into the statement that we must develop an awareness of what is going on around us and throw the light of exposure on all infringements of civil rights as well as subterfuges and evasion of the law. In an honest and diligent search for solution of many of the problems that beset us, we must not fail to realize that our strongest enemies are often those that lurk in our own

hearts—hate, fear, jealousy, sloth, greed, inertia, and appetite.

DEVOTION TO CAUSE

Devotion to the cause of advancement of human rights calls for submersion of personal ambition, discouragement of bigotry, overcoming the baseless complexes, and the acquisition of complete understanding of our objectives. It is time that we as a fraternity lift up our heads! It is time that we appreciate our strength, our serviceability, and our power. But the job, I repeat, is only beginning, and a thrilling job it is. We have the opportunity, the responsibility, yes, the sacred duty to prove for all time that we can unite and remain united on the task of making this thing called democracy work, and when we make it work in America, in our fraternity, and in our hearts, God will see to it that it works in all the world. And the challenge to you and the challenge to me, is that before we are physicians, dentists, educators, ministers, lawyers, farmers, or members of other vocations; before we are any of these things we are human beings who must believe in the dignity of man.

Food, shelter, clothing, fuel are not enough to fill man's needs. Man has a soul to be fed and evolved as well. Love, beauty and art are necessities too. One should not draw close about him the skirts of intolerance, nor look with disdain on those less fortunate; but always and at all times, be able to place himself —through the gift of imagination— in the position of others. In this way one evolves sympathy and pity: the two sentiments which distinguishes a man from a mental beggar. One should think well of himself and his neighbor, he should add to the health, wealth, and happiness of the world, and he should recognize the divinity in all men. There is a great need for us to get and keep perspective and equilibrium. We must not allow ourselves to be thrown into battle against each other while the perpetrators of evil and proscription stand laughingly by and watch our catastrophic decay.

VISION NEEDED

Those who fail to catch the vision and move with the times shall be swallowed up by their own stupidity. It is true that an array of vengeance, bigotry, gradualism, opportunism, appeasement, beggars, and traitors pitted against timidity, ignorance, decency, morality, and straight-forwardness is discouraging to all but the pure in heart.

It is a great man who, when he finds that he has come out at the small end of the horn, simply appropriates the horn and blows it for evermore. Vested interest is a motivation that weakens devoted support and united effort for first-class citizenship. However, we must not dissipate our energies by fighting each other. Self interest is still a strong motivating force. Vested interest develops in the sense that Negroes feel that they have a right to the exclusive enjoyment of the social and material rewards they derive from the system of segregation. Many are so domesticated or mentally conditioned that they feel that they are unprepared to compete with other racial groups. These people should not be ostracised nor maligned. Every effort should be

made to enlighten them and surround them by whatever assurance of security it is ours to supply. Negro teachers, educators, physicians, social workers have developed attitudes of vested interest only because they were convinced that other schools and clients were denied to them.

On the other hand is bigotry.

"Bigotry has no head and cannot think, no heart and cannot feel. When she pauses it is amid ruin. Her prayers are curses, her God is a demon, her communion is death, her vengeance is eternity, her decalogue is written in the blood of her victims, and if she stops for a moment in her infernal flight it is upon a kindred rock to whet her vultured fang for a more sanguinary desolation."

Finally, what must you and I do to win these psychological battles? We must stop over-emphasizing the differences in race, class, caste, and nationality, for such over-emphasis becomes prejudice. Instead we must work for inter-racial consciousness and erasure of the lines that separate us. We must bear our own burdens, pay our own freight, stand on our own feet, and fight our own battles. We must be convinced that it is not color but character that counts. Whatever we need in preparation, get it and forge ahead; whatever we need in culture, acquire it and prove our worth; whatever we need in resources, save it and put a stop to begging; whatever we need in organization, form it and give our full support; and whatever we need in loyalty, let us stick together and trust each other.

Now, Brothers, may I close on a philosophic note with a prayer of gratitude:

I am thankful for the blessed light of this day, and I am thankful for all the days that have gone before.

I thank the thinkers, the poets, the painters, the sculptors, the singers, the publishers, the inventors—the businessmen who have lived and are now living.

I thank Pericles and Phidias, who made the most beautiful city the world has ever seen, and were repaid by persecution and death. I thank Aristole the mountain guide and school teachers who knew how to set bad boys to work.

I thank Emerson for brooking the displeasure of his Alma Mater. I thank James Watt, the Scotch boy who watched his mother's teakettle to a purpose.

I thank Volta and Galvani, who fixed their names as did Watt, in the science that lightens labor and carries the burdens that once bowed human backs.

I thank Benjamin Franklin for his spirit of mirth, his persistency, his patience, his commonsense. I thank Alexander Humboldt and his brother William—who knew that life is opportunity.

I thank Shakespeare for running away from Stratford and holding horses at a theatre-entrance—but not forever.

I thank Awkwright, Hargreaves, Crompton from whose brains leaped the looms that weave with tireless hands the weft and warfts that human bodies wear.

I thank Thomas Jefferson for his writing the Declaration of Independence, for founding a public school system, for dreaming of a college

where girls and boys would study, learn and work in joy.

I thank Baruch Spinoza, gardener, lensmaker, scientist, humanist, for being true to the dictates of the tides of destiny that played through his soul.

I thank Charles Darwin and Herbert Spencer, Englishmen, for liberating theology from superstition. I thank Tyndall the Irishman, Draper the American, Herschel the German, Bjonson the Scandinavian, and Adam Smith the Scotchman, for inspiration and help untold.

I thank Booker T. Washington for the development of a practical philosophy of life and a living monument.

I thank Garrison, Villard, Ovington, and other for their vision and organization of the NAACP.

I thank Coleman, Love, Cooper, Guest for having envisioned this great organization. I thank the U.S. Supreme Court for their rededication and pointing to a new birth of freedom.

These men and others like them—their names less known, have made the world a fit dwelling place for liberty. Their graves are mounds from which flares Freedom's torch. And I thank and praise, too, the simple, honest, unpretentious millions who have worked, struggled, toiled, carrying heavy burdens, often pain in ingratitude, spurned, misunderstood—who still worked on and succeeded, or failed, robbed of recognition and the results of their toil.

To all these who sleep in forgotten graves, my heart goes out in gratitude over the years and the centuries and the ages that have passed.

Finally, I thank God for endowing you and you and you with the ability, insight, and strength to work out the tenets of human decency, to soften man's inhumanity to man that has already caused countless millions to mourn, and to lead us all uninterruptedly to a future that is bound to be brighter than today.

LIFE MEMBERSHIPS

ENLIST FOR LIFE IN THE CRUSADE TO ESTABLISH AND MAINTAIN THE FREEDOMS ENVISAGED IN THE PROCLAMATION OF 1863.

You don't have to be a millionaire to become an NAACP Life Member. Payments may be made in installments of $50 a year for 10 years.

THE NAACP

20 West 40th Street, New York 18, N. Y.

RAHWAY, NEW JERSEY, BRANCH *dinner group at a freedom rally. Pictured from left are Rev. Winfred Moss, the speaker; Rev. Francis Tillman, past president of the branch; Mrs. Clara Tate, past president; John Madden, past president; London Brame, past president of Henderson, N. C., branch; Dr. C. T. Hill, past president; and Charles Brame, president. The seated woman is not identified.* **BOTTOM:** *This West Palm Beach, Florida, interracial panel discussed the May 17 Supreme Court school decision.*

Looking and Listening . . .

HELL BENT WITH DIGNITY

A *CRISIS* reader sends us this forthright attack on residential segregation from the January, 1955, issue of *The Liguorian*, a Catholic monthly published at Liguori, Missouri. The short piece, by Donald F. Miller, is titled, "How to Go to Hell With Dignity." The "blurb" says that "The most terrifying feature of the disease of secularism is that it makes sinners content with their sins, so long as they retain their dignity before the world."

Mr. Miller gives five common examples of how Christians living in the modern world can elect to go to hell with dignity, but we wish to quote only his first example of residential exclusiveness.

Mr. Miller remarks:

You hate a human being or a class of human beings, whom almost everybody else in your social group hates, and you show your hatred by cruel, violent, unjust words and actions.

It may seem strange to suggest that this serious sin can be committed without loss of dignity. But remember, by dignity we here mean no loss of respect or approval from those around you. There is an example of hating with dignity, therefore of going to hell with dignity, being given in many quarters of the nation today.

Here it is. You say you are a Christian and a Catholic. You go to Church on Sunday and receive the sacraments once in a while. You know you are bound to love all your neighbors, to forgive all your enemies, to do good to them that hurt you, as you hope for heaven.

But you live in a neighborhood that white people have built up. In building up the neighborhood, you and your friends have nurtured a secret prejudice against colored people. Up to now there has been little occasion for showing that prejudice. But now the colored have begun to move into your section of the city. Your whole neighborhood is up in arms. It is the opinion of the majority that the 'd—d niggers' should be kept out, by violence if necessary. It is the popular and respectable thing, in your neighborhood, to join in whatever violent measures can be used to harass and persecute and insult and hurt any colored persons who come to live near you or even pass through the neighborhood.

So you join the angry mobs around homes bought or rented by the colored. You throw stones with the rest at the windows of the house. You threaten to beat up, or help to beat up, a colored person who passes by. You curse at colored children. Nobody says an adverse word to you, except that now and then, when you bring up the subject of your spiritual state yourself somebody suggests cheerily that you just keep on praying and everything will turn out all right.

But you are going to hell, unless you escape and repent of your sinful state before you die.

SEGREGATION

THE Rev. A. V. McLees of Brooklyn, New York, sends us

the following item from the Catholic Interracial Council of New York City:

The Chancellor of the Archdiocese of New Orleans has issued an appeal to 'all responsible members of the community' to strive 'to bring about in orderly fashion the elimination of that blot on our escutcheon which is segregation.'

Msgr. Charles J. Plauche asserted that the problems of racial segregation can no longer be ignored or set aside for consideration in a distant future. 'It faces us now and demands thought and action today,' he said.

In an address before the Young Men's Business Club here, the Chancellor declared:

'As an American citizen, then, and as a Catholic, I submit that there is no acceptable moral alternative to the condemnation of segregation of the Negro and the acceptance of integration of the races in public and semi-public institutions and agencies.'

Monsignor Plauche asserted that 'in effect, segregation over the long term must degenerate into discrimination.' And he said that 'undoubtedly, this is the reason why our Supreme Court handed down its now famous unanimous decision of last year affecting the public schools, and in like manner religious leaders, echoing the courageous stand taken by Archbishop John Ireland more than 60 years ago, have, in the past few years especially, taken effective steps to ban segregation in the churches and to a considerable extent in their schools.'

(A week before the New Orleans Chancellor spoke, the district attorney of Plaquemines and St. Bernard parishes (counties), Leander Perez, had told the young businessmen that the Supreme Court had 'attempted usurpation of state powers in its anti-segregation ruling. Mr. Perez said there was no doubt that 'the American people, especially the Southern people generally, will neither recognize, abide by, nor comply with the racial integration decision.')

In his talk, Monsignor Plauche declared:

'The best way to convince oneself that segregation breeds discrimination is to speak, on terms of friendship and open frankness, with a refined and cultured Negro and to sense, after long and frequent conversations with him, how infinitely galling to him are the restrictions under which he labors every day of the year and every hour of the day. . . . I really believe that if more men like yourselves and other responsible citizens came to know such members of the Negro group (we can hardly use the word 'race') they would have a far deeper and broader appreciation and sympathetic understanding of the difficulties faced by them at every turn. And the American spirit of fair play as well as the Christian principle of the golden rule would demand spontaneously that steps be taken to put an end to such conditions.'

Asserting that the 'deep-seated, ingrained aversion to a change in our Southern social pattern that has been instilled into us from earliest childhood' makes it 'very difficult to accept the justness of the principles here stated,' Monsignor Plauche said:

'But we know, and should remember that the path of duty is not always easy; that in fact it is often steep and stony. But one must do his duty nevertheless; it is not the part of a man to recoil from an obligation because it is hard.

'Therefore, I would appeal to all responsible members of the community not to rebel against constituted authority or waste time in useless gestures of defiance, but to face the problem resolutely, calmly and honestly, striving to bring about in orderly fashion the elimination of that blot on our escutcheon which is segregation. To that end no motto or slogan can be more

effective or inspiring than that golden rule of the Master, 'Therefore all things whatever you would that men do to you, even so do also to them'.'

SIR JAMES CROW

SIR James Crow is becoming Great Britain's newest and most perplexing problem.

Long proud of the fact that they were "the most liberal people on earth," Britons are increasingly worried these days about mounting incidents that have brought the words "color bar" into the headlines for the first time.

Once very critical indeed of American treatment of its comparatively large Negro population, the British now find that a sudden influx of their own Negro nationals, immigrating in larger and larger numbers from the West Indies, has brought many aggravating problems. Britain today has a Negro population estimated at 80,000 out of a total population of 50,000,000. Many government authorities are convinced that this is close to the saturation point for the hard-pressed, tight-knit British economy.

But the end is not in sight. An average of 12,000 more Negroes are arriving every year—mostly from Jamaica. Many of these newcomers have found jobs, but indications are that a few more can be absorbed easily in the heavily industrialized sections of London, Birmingham and Sheffield. Since these three cities are the biggest employment centers, the problems created for the government planners are enormous.

Competition for jobs—always one of the chief inciters of racial hostility as we in America have found through experience—is creating ill-feeling towards Negroes in many of Britain's cities. This has also resulted in incidents over housing and relationships between white women and Negroes.

A near riot broke out, for example, in a London suburb when white men objected to Negroes talking to white girls. As a result, pubs in many areas are beginning to bar Negro customers. Front doors of Negro homes have been spattered with painted slogans of a vicious, insulting nature. Verbal insults are openly passed. And the feeling has heightened to such a degree that recently a whitewashed sign mysteriously appeared on a wall of a London building, reading "Keep Britain White."

West Indians are being gouged and victimized in many places by rent profiteers, often by their own countrymen who have moved to Britain much earlier.

Together with the increase in racial hostilities comes the inevitable increase in Communist exploitation of the issue and propaganda about it. This has reached such a point that government circles have finally openly admitted their concern. Communist agents have been meeting immigrant ships to give "comradely" advice to the newcomers. Party directives have indicated that the Communists will intensify their activity on this issue and try to make political hay out of the complicated problem besetting the British for the first time.

So severe has the problem become that Colonial Minister Henry Hop-

(*Continued on page* 190)

Levitt Hailed Into Federal Court

THE long-awaited discrimination suit against Levitt & Sons, Inc., the world's largest builders of private homes, reached the federal district court in Philadelphia, Pennsylvania, on January 13, 1955.

The legal action against the builders and developers of Levittown, Pa., and Levittown, Long Island, was brought in a complaint filed with the U. S. District Court of Eastern Pennsylvania by attorneys for NAACP Legal Defense in behalf of six Negro veterans who were denied the right to buy homes in the new Bucks County, Pa., community developed by Levitt.

The legal action seeks an injunction restraining the firm of Levitt & Sons, Inc., from discriminating against Negroes in the sales of homes in the Pennsylvania community as long as he uses the credit, guarantee, insurance, approval and assistance of the federal government.

Levitt, throughout the years, has consistently refused to sell to Negro families in any of his projects. He has resisted pressure from every source and once indicated that he would never allow a Negro to buy a home in the newly developed Bucks county community.

Three of the Negro veterans in whose behalf the suit is brought tried to purchase homes in the Levitt's Bucks county development as early as 1951, when he opened his first model home, and the others as late as June of 1954.

When the Levitt's Bucks county community is completed, it will consist of 16,000 small homes which will be sold to individual purchasers. The mortgages on these homes are either insured by the FHA or guaranteed by the Veterans Administration

The suit against Levitt also seeks an injunction restraining Levitt from refusing to sell to Negroes on the ground that Levittown, Pa., is, in reality, a town and Levitt's policy of barring a person because of race or color is a violation of the Fourteenth Amendment and the statutes of the Commonwealth of Pennsylvania.

In the complaint, the attorneys state further that since Levitt has a monopoly on all new construction in Levittown, he is serving the public in the same manner as a public utlity and should not be allowed to continue his anti-Negro policy and practices.

Filed at the same time, and with the complaint against Levitt, is another suit which asks the court to restrain the agents of FHA mortgage

insured housing developments in Philadelphia from discriminating against Negroes.

This action was brought by Legal Defense attorneys in behalf of J. Ralph Pearson, his wife, and other Negroes who have been refused apartments in FHA mortgage insured developments. The Pearsons were refused an apartment in the Olney Gardens project at Chew and Wister streets by the renting agents.

In the complaint, the attorneys ask that all mortgage insured housing developments in the City of Philadelphia be restrained from barring a person because of race or color.

Named in the suit with the agents of the Olney Gardens are Norman P. Mason, commissioner of the FHA

(*Continued on page* 190)

Gaston Devigne

MRS. CONSTANCE BAKER MOTLEY, *legal defense counsel for the NAACP, and Attorney Walter A. Gay, Jr., member of the housing committee of the Philadelphia, Pa., NAACP branch, leaving the federal court in Philadelphia after filing the NAACP suit against Levitt & Sons.*

Editorials

FEDERAL SCHOOL CONSTRUCTION

IT is the duty of every NAACP member to see to it that pending federal school construction legislation contains provisions which will make it impossible for state or school districts to evade the May 17 Supreme Court public school ruling. President Eisenhower has already sent a message to Congress outlining his school-aid plan. Essence of Mr. Eisenhower's proposal is that the federal government help the states help themselves. One bill, S. 5, has already been introduced in the Senate, and no doubt there will be another embodying the President's suggestions.

There is a serious school shortage and present schools are overcrowded. As a result there is going to be tremendous pressure for federal aid to ameliorate the situation. The NAACP, of course, favors the movement for new schools, and believes that the federal government ought to assist in building them. But at the same time the NAACP insists that any state or school district which attempts to evade the Supreme Court ruling that racially segregated schools are unconstitutional should not receive federal funds for school construction.

THIS NAACP stipulation follows the resolution adopted at the 45th annual convention held in Dallas, Texas, June 29-July 4, 1954:

". . . We are equally convinced that this policy [non-segregation] can and must be extended to include: (1) all housing programs that receive any federal assistance in loans, grants, insurance, or in any other form; and (2) all federal grants or aids to the states, cities, corporations, or institutions for education or any other purpose. . . . In short, the acceptance of federal aid in any form must require a positive pledge that all activities, programs or construction made possible or assisted thereby must be free from racial segregation."

Three states—South Carolina, Mississippi, and Louisiana—have already set up machinery for abolishing their public schools if the Supreme Court forces them to desegregate. These states would turn their public schools over to private management. The federal government cannot give money to private schools.

The NAACP is going to scrutinize carefully every piece of congressional legislation for the allocating of federal funds to public school construction. For there must be provisions in these bills to compel observance of the Supreme Court's ruling on the unconstitutionality of segregated schools.

BLUE-NOSE SUGGESTION

ADVOCATES of racial segregation, when in extremis, always try to alarm their customers with the same bugaboo. It is sex—especially interracial sex. Whether the issue is voting, housing, jobs, jim crow or equal

educational opportunity, the die-hard segregationists will drag in sex and try to make it the central issue. We do not know, of course, whether former Connecticut senator Hiram Bingham is a segregationist or not, but he proffers advice which he is sure will comfort the foes of integration in South Carolina.

According to *The New York Times* (January 20), Mr. Bingham has suggested (in a letter) to former governor James F. Byrnes of South Carolina that pupil separation by sex is the solution for one phase of the school segregation problem. According to Mr. Bingham, this is "an old method of protecting adolescents used in New England a century ago."

"The school authorities did not believe it wise," explains Mr. Bingham, "for adolescents of different sexes to associate in classrooms or games. . . . No one can claim that was unconstitutional.

"Why not recommend that all high schools be segregated by sex? That will protect adolescents from annoyance by the other race at the most dangerous period in the life of a young person, boy or girl."

MR. BINGHAM is extremely naive, to say the least, if he expects South Carolina to abandon coeducation. And South Carolina itself is naive if it thinks it can abandon its public school system, which it threatens to do if forced to desegregate. Coeducation is here to stay, and integregation will soon be a reality for the same reason that brought about coeducation—administrative economy.

As for "protecting adolescents," we wonder just what Mr. Bingham wishes to shield teen-agers from in this age of "girly magazines," sexy movies, and comic books. Mr. Bingham is probably much more perturbed at the idea of racial integration than he is about protecting adolescents "from annoyance by the other race."

FORCED MIGRATION

WITH the forced removal of Negro families from their homes in Sophiatown, Johannesburg, South Africa, the Nationalists are reviving one of the most infamous practices of the Nazis and Soviet Russia. Forced resettlement of any people is odious and repugnant to the sense of human dignity. It is infinitely abhorrent when done out of race prejudice.

These 60,000 Negroes, many of whom have lived in Sophiatown for over fifty years, are being evicted from land which the government permitted them to buy years ago; but now that the whites want it they must move on like so many tagged sheep.

The evacuation, as we go to press, has gone ahead under the watchful eyes of the Afrikaner *gendarmerie* without violence. The families are occupying "comfortable Meadowlands" dwellings outside the city limits. But the whole operation is a serious matter with dangerous implications for the future.

■ A running commentary on some recently published books on Africa and its problems

Events in Africa

By Hugh H. Smythe

ALTHOUGH the United States still pays little attention to Africa other than as a source for precious uranium, events on that continent continue to force their way into the headlines. It is the one significant spot in the world that is still largely colonial and in which that most potent twentieth century problem, racism, is burning at its hottest, especially in South Africa. Malan is gone and J. G. Strijdom has assumed official leadership but *apartheid* — racial separation — and its concomitants of unrest and conflict still hold center stage. Some idea of its proportions can be gleaned from some of the many volumes issuing forth in a steady stream about South Africa and the other lands south of the Sahara desert.

Among these Robert St. John's *Through Malan's Africa* (Doubleday, New York, 1954, $3.95) focuses sharpest attention on what is churning in this boiling mass of black, brown, white and other people of various shades and hues that make up the population. The complexity of the situation is pointed up in the words of South Africans themselves.

On the government-approved policy of "white Christian civilization," a South African Roman Catholic Bishop comments: "If it's Christian, it can't be exclusively white, and if its exclusively white, it can't be Christian." And an English-speaking South African feels that his white counterpart, Afrikaners, "aren't evil, they're medieval." There is insight here, too, about the meaningless and powerless Bunga Negro parliament, the festering slums of the glamorous city of Johannesburg, the passive resistance effort of Manilal Gandhi, Chief Luthuli and their cohorts, and other matters are all set down in what amounts to a devastating indictment of the Union's race policies.

The history and day-to-day living behind all that goes on in the Union, and which can be duplicated partly in other parts of Africa, are discussed by Sarah Gertrude Millin when she talks about *The People of South Africa* (Knopf, New York, 1954, $4.50). Here one finds a motley mass comparable in some respects to the medley of peoples that

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DR. HUGH H. SMYTHE *is a teacher in the department of sociology and anthropology at Brooklyn College, N. Y.*

make up America. The black Bantu Kaffir; the white Afrikaner and English; the almost extinct dusky Hottentot; the brown Indian; Half-Castes composed of Kleurlinge, Bastaards, and the motley Coloreds descended from the fusion of Bushmen, European, and Asiatic Malay; and the 107,000 Jews. Their routine existence and the impact of gold and diamonds and politics on it are outlined in a panoramic portrait of fusion and confusion by this South African born white woman who has tried to temper justice with fact in interpreting the turmoil and conflict of her native land as it emerges into the frenzied present from a tradition-bound wide-ranging past.

COLOR CONFLICTS

From this vortex of race that dominates South Africa, moving north up the East Coast one can peer into that other cauldron of color-conflict, Kenya, and perhaps the name of Jomo Kenyatta is now so well known due to the Mau Mau uprising that his book, *Facing Mount Kenya* (Secker and Warburg, London, 1953, $4.00) commands respect. In an authoritative manner he analyzes the aspects of tribal life, of Gikuyu customs and modes of thought essential for understanding Mau Mau and the present problem in Kenya. And the significant immediacy of the racial-political conflict is emphasized in detail by Richard K. P. Pankhurst as he monographically relates about the non-whites and the whites in *Kenya: The History of Two Nations* (Independent Publishing Co., London, 1954, $1.15). Here one finds that African nationalism, as etched by the happenings in Kenya, has

black moses

THE STORY OF MARCUS GARVEY AND THE UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION

By Edmund David Cronon

John Hope Franklin: "Mr. Cronon has achieved the uncommon success of being sympathetic without becoming adulatory or patronizing, of being critical without becoming derogatory or malevolent. The result is the portrayal of a man terribly human, full of contradictions and weaknesses, at times pompous and selfish, at other times humble and generous. Artfully woven into this portrait is the story of the largest Negro movement of its kind in history which, in so many ways, was a projection of the character and personality of its founder."

April 15, 1955.
298 pages, 7 illus. $5.00.

THE UNIVERSITY OF WISCONSIN PRESS

811 State Street, Madison 5, Wisconsin

resulted in part from the fact that throughout most of the continent reforms have been too long delayed, that when human rights are denied to any people an explosion is inevitable. Land hunger to the African is what unemployment is to the American or the European. In Kenya a few thousand whites have acquired possession of several thousand square miles of the best land and cultivate but a fraction of it, while several million Africans have but 52,000 square miles of poor land, some of which is completely unproductive; and even on this land they are denied the security of tenure. Also behind the troubles is a situation which can be duplicated elsewhere on the continent: although the Colonial Office in London said in 1929 that African interests must be paramount, the declaration is meaningless as the colony is governed in the interest of the white settlers.

Though these are the African areas usually in the spotlight, the whole continent is rumbling and Alexander Campbell, in a fast-moving, personal survey that is direct and humane, gets out his journalistic stethoscope and listens to the beating of *The Heart of Africa* (Knopf, New York, 1954, $5.00) as it pumps the spirit of change in urban Negroes, intellectual and political leaders, the jungle peasants, official administrators, Indian traders and artisans, and white settlers scattered through the major environs below the sandy Sahara wasteland. St. John and Millin have told us much of what he covers in South Africa, while he enlivens what Pankhurst said of Kenya. But the views presented of other parts of Africa provide informal sidelights of knowledge of what goes on today. Whether it's Nyasaland and its confederated states of Northern and Southern Rhodesia, or Tanganyika and the bubbling but little known Belgian Congo, or be it Portugal's shrouded-in-shadows Mozambique, the rising forces of Uganda, the slumbering but dangerous quietness of French Equatorial Africa, or the rising progressiveness of the West African Gold Coast and Nigeria, how Africa has been changed and is vividly placed in perspective.

CHANGING AFRICA

Africa is no longer the Dark Continent. It has been transformed by the forces of education, industrialization; by the conversion of primitive hunter into peasant, and more than anything else, perhaps, by the process of detribalization which propels the African at a rapid pace from encrusted age-old village existence to modern city life, where he is crowded into a segregated slum that, together with detribalization, is creating the Mau Mau and other secret societies and the Tsotsi gangsters.

Yes, Africa is changing and the picturesque, exotic tableau so often in the past conjured up by such portrayals as one finds in the beating of *Africa Drums* (George Ronald, Oxford, 1953, $3.00), whose mysterious language Richard St. Barbe Baker attempts to analyze with a lingering wistfulness, is becoming a thing of the past. Rather a faint idea of what this transformation is doing is indicated in a brief report of tropical development through *African-American Cooperation* (Libertarian Press, Glen Gardner, N. J., 1954, $3.50), which G. U. Meniru has set down

about the natural resources and industrial potentialities and the extent of their exploitation to date in his native Nigeria. What Mr. Meniru, a mechanical engineer trained in an American university, says about Nigeria is prophetic for all of Africa:

The economic life of Nigeria today is transcending the old town and domestic economy into a national economy. The rise of industry has itself generated changes in national perspectives and social conducts, such as the growth of the spirit of business enterprise and increasing interest in technical training, improved means of transportation and wider distribution of wealth. These new sentiments are stimulated by the desire to achieve new goals, especially a greater measure of national economic and political independence and a broader base for national wealth and solidarity.

All of this comes from an awakening spirit in Africa that fosters an urge for Africans to take their proper place in the circle of nations. The obstacles in the way of realizing this are many. Yet it is inevitable that Africa will move ahead, perhaps smoothly without conflict if wise planning and understanding prevails; or it may have to come as a result of costly warfare to make those who now control her destinies realize that Africans also are people and wish to be accepted as co-equals in the world today.

DYNAMIC NAACP SEAL SELLERS *of Huntington, W. Va., who have raised $300 to date through the sale of seals. From left, they are mesdames L. Pearson, Oressa Johnson, Memphis Garrison, J. Pierce, and M. T. Gray. Mrs. Memphis T. Garrison (third from left), is the originator of the NAACP Christmas seal idea.*

Along the N. A. A. C. P. Battlefront

MISSISSIPPI AID

Honor Roll: A total of $113,500 has been deposited in the Tri-State Bank of Memphis, Tennessee (as of January 31, 1955), to help rescue Mississippi Negroes from the "credit squeeze" imposed upon them by white financial institutions in that state.

So far the following organizations and individuals have made these deposits:

NAACP	$ 20,000
Metropolitan Detroit Mutual Assurance Co.	10,000
AME Pension Fund	10,000
North Carolina Mutual Life Insurance Co.	10,000
Mechanics and Farmers Bank, Durham, N.C.	10,000
Oklahoma Grand Lodge, Prince Hall Masons	10,000
Mississippi Grand Lodge, Prince Hall Masons	10,000
Great Lakes Mutual Life Insurance Company of Detroit	10,000
Edward Kivie Kaplan, Boston, Mass.	10,000
Supreme Liberty Life Insurance Co., Chicago	6,000
Good Citizens Life Insurance Co., New Orleans	5,000
Mrs. J. E. Spingarn, New York	1,000
Mrs. Ernest A. Alexander, New York	1,000
Morris S. Novik, New York	500
TOTAL	$113,500

Following appeals from NAACP members and others in Mississippi who were being penalized because they demanded the right to vote and compliance with the Supreme Court anti-segregation ruling of May 17, 1954, Mr. Wilkins, on January 10, wrote to leading business institutions throughout the country asking them to join the NAACP in making deposits in the Tri-State Bank for the purpose of expanding its lending capacity. Many white lending agencies in the state were refusing credit to militant Negroes to whom they had previously granted credit. As a result, Negro spokesmen were threatened with mortgage foreclosures, denial of financing for agricultural and business projects, and rejection of applications for loans from the Farmers Home Administration, a bureau of the U.S. Department of Agriculture.

TRAVEL

Travel Bill Hearings: Early hearings on a bill to end segregation in interstate travel have been promised by Senator Warren Magnuson (D., Wash.) who introduced the bill with the co-sponsorship of Senators Hubert Humphrey (D., Minn.), Henry M. Jackson (D., Wash.), Paul Douglas (D., Ill.), Herbert H. Lehman (D., N.Y.), Patrick McNamara (D., Mich.), Wayne Morse (Ind., Ore.), James E. Murray (D., Mont.), Matthew M. Neely (D., W. Va.), and Richard L. Neuberger (D., Ore.).

In announcing the introduction of the measure on Feb. 1, Senator Magnuson, who is chairman of the Committee on Interstate and Foreign Commerce, called attention to one of the chief witnesses appearing before the House Committee on Interstate and Foreign Commerce in the 83rd Congress when hearings were held on a similar bill. The witness, Lt. Thomas Williams, had been jailed in Florida because he sat in a section of the bus reserved for white people.

Senator Magnuson stated:

"I have read the testimony of Lieutenant Williams and I would like nothing better than to have him appear and tell his story to the Senate Committee. Unfortunately, this will not be possible because about two weeks ago this young man was killed in the crash of a jet plane while serving as a member of the New Jersey National Guard.

"It would be a fitting thing for the Congress to honor his memory and the memories of thousands of other boys who have died while preparing to defend democracy by permanently forbidding segregation in interstate travel."

At the same time, Senator Hubert Humphrey and others joined in introducing a series of bills to attack discrimination. The bills and their sponsors follow:

S. 899, a bill to establish *equal opportunity in employment.* Sponsors: Senators Humphrey, Ives, Lehman, Case, Douglas, Duff, Kennedy, Langer, Magnuson, Martin, McNamara, Purtell, Morse, Saltonstall, Murray, Smith of New Jersey, Neely, and Neuberger.

S. 906, a bill to establish a *Commission on Civil Rights* in the Executive Branch of the Government. Sponsors: Senators Humphrey, Douglas, Lehman, McNamara, Magnuson, Morse, Murray, Neely, and Neuberger.

S. 900, a bill to protect persons within the United States *against lynching.* Sponsors: Senators Humphrey, Douglas, Lehman, McNamara, Magnuson, Morse, Murray, Neely, and Neuberger.

S. 901, a bill *outlawing the poll tax* as a condition of voting in any primary or other election for national officers. Sponsors: Humphrey, Douglas, Lehman, McNamara, Magnuson, Morse, Murray, Neely, and Neuberger.

S. 908, a bill to provide relief against certain forms of *discrimination in*

Chisholm Photo

MEMBERS *of the New Rochelle, New York, youth council enjoy themselves at their first annual post Christmas dance.*

inter-state transportation. Sponsors: Senators Magnuson, Humphrey, Jackson, Douglas, Lehman, McNamara, Morse, Murray, Neely, and Neuberger.

S. 905, a bill to *strengthen existing civil rights statutes.* Sponsors: Senators Humphrey, Douglas Lehman, McNamara, Magnuson, Morse, Murray, Neely, and Neuberger.

S. 903, a bill to protect the *right to political participation* and make it a crime to intimidate or coerce or otherwise interfere with a right to vote. Sponsors: Senators Humphrey, Douglas, Lehman, McNamara, Magnuson, Morse, Murray, Neely, and Neuberger.

S. Con. Res. 8,
a bill to to create a *joint Congressional Committee on Civil Rights.* Sponsors: Senators Humphrey, Douglas, Lehman, McNamara, Magnuson, Morse, Murray, Neely, and Neuberger.

S. 902, a bill to *reorganize in the Department of Justice by establishing a civil rights division* in the Department under an Assistant Attorney

General. Sponsors: Senators Humphrey, Douglas, Lehman, McNamara, Magnuson, Morse, Murray, Neely, and Neuberger.

S. 904, a bill to strengthen the current laws with regard to *peonage, convict labor, slavery, and involuntary servitude.* Sponsors: Senators Humphrey, Douglas, Lehman, McNamara, Magnuson, Morse, Murray, Neely, and Neuberger.

S. 907, the *omnibus civil rights bill to strengthen existing civil rights statutes.* Sponsors: Senators Humphrey, Douglas, Lehman, McNamara, Magnuson, Morse, Murray, Neely, and Neuberger.

SCHOOL INTEGRATION

Pennsylvania Town Integrates: More than a quarter-of-a-century of jim crow by gerrymander in the schools of Willow Grove ended in February with the opening of the new term.

The end of segregation was achieved through the merger of the Negro school district with that of a neighboring lily-white residential area, and the assignment of pupils on the basis of grade rather than of residence or race. The teaching staff was also integrated.

The school board took action to change the pattern following protest by the local NAACP branch. For more than a year, the branch education committee, headed by Mrs. Elva Bell, has urged the board to make the change. Early in January, June Shagaloff of the NAACP legal defense staff joined Mrs. Bell and other local leaders in a conference with Willow Grove school officials.

After this meeting the school superintendent announced the following plan which became effective on January 31 without incident:

The two schools would be under one principal and would be known as Hamilton-Park elementary school.

School zone lines for the new Hamilton School have been drawn without regard to race or color.

All students living in the new Park school zone attending kindergarten, grades 1, 2, and 6 would be assigned to Park school without regard to race or color and without exception.

All students living in the new Park school zone attending grades 3, 4, and 5 will be assigned to the Hamilton school.

The above assignment of students will be enforced without regard to race or color and without exception.

Integration of faculties of the Hamilton and Park elementary schools:

Teachers of kindergarten, grade 1, 2, and 6 at the Park school will remain at Park School. (These are Negro and white teachers).

Teachers of grades 3, 4, and 5 (Negro) at Park school will be transfered from Park school to Hamilton school.

Present teacher (Negro) of grade 6 of Park school will be given the position of head teacher, vice-principal of the new Hamilton-Park elementary school.

EMPLOYMENT

Job Bias: The Association has called upon the Pittsburgh, Pennsylvania, Fair Employment Practices Commission to halt the displacement of veteran Negro workers by white strikebreakers at Kaufman's Department Store, the Pittsburgh unit of the May Company.

On behalf of the discharged workers, Herbert Hill, NAACP labor relations assistant, conferred in January with George W. Culberson, FEPC administrator, and his assistant, Louis Mason, Jr., and urged official intervention by the commission, which has pursued a hands-off policy on the ground that the issue is a labor dispute rather than racial discrimination.

E. F. Joseph

PRESSLEY WINFIELD, *Berkeley, California, real estate dealer is shown receiving his life membership plaque in the NAACP from Tarea Hall Pittman, field secretary, and Franklin H. Williams, west coast regional secretary-counsel NAACP.*

The Negro employees worked as elevator dispatchers, assistants and operators. A few of them had been on the job for 40 years. Many others had worked at Kaufman's for long periods. As members of the local of the AFL Building Service Employees Union they were involved in a labor dispute with the company. All other issues in the strike have been settled but the company refuses to take back the Negro workers or to re-employ the Negro waiters in the store's restaurant. The union has refused to negotiate away the jobs of its Negro members.

The NAACP representative reminded the FEPC officials that "the one and only remaining issue in the labor dispute is a matter of racial discrimination," and urged them to take immediate action on behalf of the displaced employees.

Addressing a meeting of the strikers, Mr. Hill gave assurances that "the NAACP will exhaust all legal means in conducting a vigorous fight" to restore their jobs. The complete displacement of Negro workers by white strikebreakers, he said, "indicates a deliberate policy and practice of the most vicious form of racial discrimination on the part of Kaufman's management."

Restored to Job: Reinstatement of a clerk who was fired from her position at Fort Meade, Maryland, when she revealed that a supervisor had referred to her as a "darkie" was won by the Washington bureau of the NAACP in January. Mrs. Rosie B. Adams, the clerk, was represented by J. Francis Pohlhaus, counsel of the bureau.

Mrs. Adams' difficulties began in August 1954 when she complained about being by-passed on a promotion. A few days later, she observed on the desk of her immediate superior, an Army officer, a letter in which he referred to her as a "darkie" and stated that she had been given the "runaround" by her superiors.

Unable to substantiate her charge without proof, she took the page of the letter referring to her in order to present it to the Post authorities with the request that it be considered in evaluating her charge of discrimination. Instead, her complaint was ignored and she was separated from the services on the spurious charge of taking personal property [the letter] of another employee.

A complaint of discrimination, filed on her behalf by the NAACP, was disallowed by Fort Meade personnel. On appeal to the Department of Army, however, it was ruled that the dismissal of Mrs. Adams was unwarranted and she was ordered restored to duty. This decision was approved by the Secretary of the Army.

DESEGREGATION PROGRAMS

Committee of Consultants: In an effort to assist southern states in the change over from segregated to non-segregated schools, the NAACP Legal Defense and Educational Fund has established a new Social Science Department, Thurgood Marshall, director-counsel of legal defense, has announced.

The new department, Mr. Marshall said, will make available to educators, school officials and civic organizations, findings and materials of social science which will aid desegregation programs.

The new department is made possible by an $8,000 grant from the Prince Hall Masons. Mr. Marshall disclosed. The Masons, during the past three years, have contributed more than $64,000.00 to underwrite legal research which was an important factor in the preparation of the cases presented before the Supreme Court, he said:

The work of the Social Science Department will be guided by a Committee of Consultants consisting of many of the nation's leading social scientists, and headed by Dr. Alfred McClung Lee, chairman, sociology department, Brooklyn College, Mr. Marshall added.

Serving with Prof. Lee on the Committee of Consultants, which will direct the Department, are 43 sociologists, anthropologists, economists, historians, psychologists, and educators on the faculties and staffs of 28 universities, colleges, research institutions and governmental commissions. Located in 18 states and the District of Columbia, the social scientists' panel includes men and women working in such southern states as Georgia, Florida, North Carolina, Tennessee and Virginia, as well as border states like Delaware, Maryland, Missouri, Illinois, Indiana and Pennsylvania where in some areas segregated public school still persists.

Mr. Marshall stated that Legal Defense's former field secretary, June Shagaloff, has been appointed executive secretary of the Social Science Department.

The findings of some of the social scientists on the panel were cited by Chief Justice Earl Warren in reading the Court's unanimous opinion outlawing segregation in public and elementary schools, the Director-Counsel of Legal Defense asserted. "Many of these social scientists have also assisted NAACP attorneys in recent years by testifying to the affects of segregation on the development of Negro and white children, in court arguments and the preparation of the briefs for the Supreme Court arguments."

"During the initial period of school desegregation last fall, members of the social scientists committee served as observers in areas where disturbances developed including White Sulphur Spring, West Virginia; Milford, Delaware; Baltimore and Washington," Mr. Marshall said.

"It is our hope that long-standing prejudices, misconceptions and fears can be overcome," Mr. Marshall and Professor Lee in a joint statement said. "Through understanding work with the positive elements to be found among the Negro and white populations of every community, North and South, great gains can be made."

"A great victory for human rights has been won in the court," they declared. "We hope that the broad implications of the Supreme Court's ruling can be realized throughout our land through mutual understanding among people, and without recourse to the courts. When necessary, legal action will continue to be taken, but the new Department of Social Science, under the direction of the Committee of Consultants, will provide us with

tools to assure the rights of Negro children through cooperative efforts."

Members of the Committee of Consultants are:

James Luther Adams, Meadville Theological School
Gordon W. Allport, Harvard University
Herbert Blumer, University of California
Samuel W. Blizzard, Union Theological Seminary
Isadore Chein, New York University
Martin P. Chworowsky, University of Pennsylvania
Carroll D. Clark, University of Kansas
Kenneth B. Clark, City College of New York
Stuart W. Cook, Head, Graduate Psychology Department, New York University
Bingham Dai, Duke University
John A. Davis, City College of New York
John P. Dean, Cornell University
Dan W. Dodson Research Center for Human Relations, New York University
Winston W. Ehrmann, University of Florida, Gainesville
Mabel A. Elliott, Chairman, Department of Sociology, Pennsylvania College for Women
E. Franklin Frazier, Head, Department of Sociology, Howard University
Else Frenkel-Brunswik, University of California
Noel P. Gist, University of Missouri
Earl G. Harrison, Former Dean, University of Pennsylvania Law School
Floyd N. House, University of Virginia
Louisa Howe, Berkeley, California
Charles S. Johnson, President, Fisk University
Kenneth D. Johnson, Dean, New York School of Social Work, Columbia University
John J. Kane, Department of Sociology, Notre Dame University
Alfred H. Kelly, Wayne University
Eugene P. Link, Chairman, Department of Social Science, University of the State of New York, Platz
Ernest Manheim, Kansas City University
Robert Merton, Columbia University
J. Kenneth Morland, Chairman, Department of Economics and Sociology, Randolph-Macon Women's College
Gardner Murphy, Director of Research, Menninger Foundation
Theodore M. Newcomb, University of Michigan
Frederick B. Parker, Chairman, Department of Sociology, University of Delaware
Robert Redfield, Chairman, Department of Anthropology, University of Chicago
Ira de A. Reid, Haverford College
Harry W. Roberts, Head, Department of Sociology, Virginia State College

Harris & Ewing

DR. W. MONTAGUE COBB, *professor and head of the department of anatomy at the Howard University Medical School, was recently elected a vice-president of the American Association for the Advancement of Science.*

Arnold M. Rose, University of Minnesota
S. Stansfeld Sargent, Columbia University
George Schermer, Philadelphia Commission on Human Relations
Charles H. Thompson, Dean, Graduate School, Howard University
Whitney M. Young, Jr., Dean, School of Social Work, Atlanta University
Carolyn Zeleny, Wilson College

MISCELLANEOUS

Spingarn Medal Nominations: Nominations for the Spingarn medal, awarded annually to a Negro American for distinguished achievement, are now being received by the NAACP. Nominations should be accompanied by a full statement of the record and achievements of the person nominated.

The medal, established in 1914 by the late Dr. J. E. Spingarn, is usually presented at the annual convention of the Association. Last year it was awarded to Dr. T. K. Lawless, the famous dermatologist of Chicago.

Nominations should be addressed to the Spingarn Medal Committee, NAACP, 20 West 40th Street, New York 18, New York.

Dr. Cobb Elected to Science Society: Dr. W. Montague Cobb, a member of the NAACP board of directors and chairman of the Association's national health committee, has been elected a vice-president of the American Association for the Advancement of Science by the century-old 50,000-member national organization.

Dr. Cobb is head of the department of anatomy in the Howard University School of Medicine, Washington, D. C., and has been a fellow of the AAAS since 1938 and a member of its governing council since 1953. He also holds membership in the American Association of Anatomists, the Anatomical Society of Great Britain and Ireland, the American Association of Physical Anthropologists, and many other learned and scientific bodies. He is also editor of the *Journal* of the National Medical Association.

Marshall Honored: Thurgood Marshall director-counsel of the NAACP Legal Defense and Educational Fund, shared honors with Chief Justice Earl Warren and Vice-President Richard Nixon in receiving the annual Honorary Citizenship distinguished service awards from the George "Junior Republic" in January.

Mr. Marshall was cited by the George "Junior Republic" for his outstanding work in civil rights.

The George "Junior Republic" is a youth community where young people below voting age are entrusted with the responsibilities and privileges of citizenship.

What the Branches Are Doing

Alabama: The "Conclusion" to the 1954 annual report of the SOUTHEASTERN REGIONAL OFFICE, in part, states:

"We salute, particularly, the people in Mississippi like those in the rural sections of Amite and Walthall counties who continue to stand undaunted in the face of many obstacles, even though they are new in the work of the NAACP.

"While we look with some pleasure on the progress that has been made thus far, we are constrained to remind ourselves, as we have reminded others, that our job has only begun. . . ."

California: A new branch of the NAACP was established in OXNARD on January 9, and a credit union, chartered by the state of California, was organized at VALLEJO by members of the local branch. Over a score of NAACP members subscribed to shares in the new credit union.

Mrs. Tarea Pittman, field secretary, announces that three branches in the west coast region have already exceeded their financial goals for the year 1955: Palo Alto, Weed, and Las Vegas, Nevada.

The PALO ALTO branch, under the leadership of its president, Howard Penn, raised its goal of $750 and forwarded it to the regional office before January 7. The Palo Alto seal campaign was directed by Myrtle Moore, Mrs. Myrtle Smith, and Mrs. Al Smith, co-chairman.

The WEED branch, under the leadership of president Jesse Green, submitted $105 as the result of a seal campaign lead by Henry Gaines.

MRS. KATHERINE COLEMAN *of Boston, Mass., who is working with Kivie Kaplan in the life membership drive.*

The LAS VEGAS branch, with Mrs. Lubertha Warden as president, turned in $600 as the result of a seal campaign directed by Mrs. Mabel Hoggard.

The newly elected officers of the BERKELEY branch, who were installed in January by Mrs. Tarea Hall Pittman, are Mrs. Frankie Jones, president; Dr. Wendell Cotton, first vice-president; Edward Grice, second vice-president; Dr. Joel Lewis, third vice-president; Dr.

Fred Stripp, fourth vice-president; Cecil Thomas, fifth vice-president; Mrs. Dorothy Knowles, recording secretary; Mrs. Bei Brown, corresponding secretary; and Mrs. Pearl Blandin, treasurer.

Illinois: Governor William Stratton has been called on by the CHICAGO branch to give consideration and support to a six-point legislative program to combat segregation and discrimination. The branch points out that Illinois, with one of the largest minority group populations among the northern states, should be in the leading ranks of those states having anti-segregation legislation but that it actually lags behind other states in this respect.

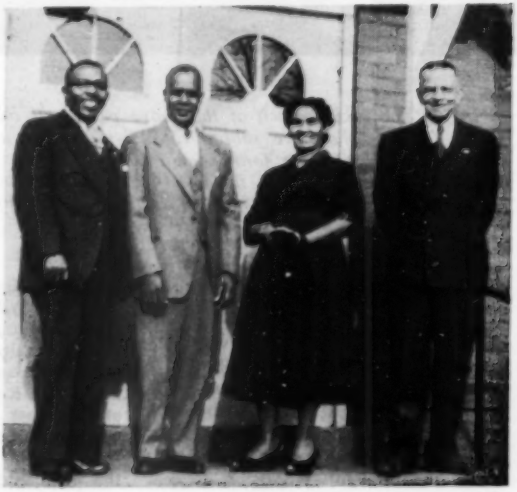
The branch, in order to achieve its goals, has organized a council of representatives of organizations supporting the six-point program. Gerald Bulloc is chairman of the council and Dr. Ruth Lerner is secretary.

Massachusetts: The next meeting of the NEW ENGLAND regional executive board will be held March 13 at Meriden, Connecticut.

Kivie Kaplan of BOSTON has enrolled the services of Mrs. Katherine Therese Watson Coleman in the NAACP national life membership campaign. Mrs. Coleman, a native of Boston, has had a distinguished career as secretary of the Robert Gould Shaw House for 22 years. She is also editor of "The Neighbor," official house organ of the Shaw House; producer of the Teaspoon Theatre (sustaining program) on WMEX and special shows on WVOM; and she has engaged in promotion and fund raising for dozens of civic and cultural organizations.

Minnesota: Shelton B. Granger, executive secretary of the Minneapolis League, was the main speaker at the January 16 meeting of the MINNEAPOLIS branch. Mr. Granger spoke on race relations in 1954.

The Minnesota state FEPC council gave its final approval to the bill which



OFFICERS *of the Centralia, Illinois, NAACP branch. From left, Rev. J. R. Powell, president; Louis Coleman, vice-president; Mrs. Mamie Holden, corresponding secretary; Madison Clayborn, treasurer. Recording secretary Mrs. Edna May is not pictured.*

Layne's Studio

"NAACP LIFERS"—*Each of the above persons is one of a growing group of New Yorkers who have subscribed individually to a life membership in the NAACP and who have formed an informal group called "The Lifers." Their sole purpose is to support the NAACP Freedom Fund through obtaining new life members for the Association.*

was presented to the legislature on January 6, 1955, for adoption.

New Jersey: Installation services and launching of the 1955 membership drive of the JERSEY CITY branch was held on January 17 at the Metropolitan AME Zion church. Branch officers are Mrs. Cordelia Greene Johnson, president; Father Paul Moore, first vice-president; Mrs. Nora Fant, second vice-president; William Johnson, third vice-president; Louise Taylor, secretary; and Walter Singleton, treasurer.

The first annual past presidents' dinner of the RAHWAY branch was held at the Cross Keys Hotel in December, with membership secretary Lucille Black of the national office delivering the main address.

NAACP LIFE MEMBERSHIP PLAQUES *are received by A. Maceo Smith (2nd from left) of Dallas, Texas, and Mrs. Lulu White of Houston while Mrs. Juanita Craft (left) and southwestern regional secretary Edwin Washington, Jr., look on. Mrs. White raised more than $7,000 during the year for the Fighting Fund for Freedom.*

New York: The NIAGARA FALLS, LACKAWANNA and BUFFALO branches helped to sponsor an emancipation celebration on January 4 at the First Shiloh Baptist church of Buffalo. The principal speaker was Dr. Joseph H. Jackson, minister of The Olivet Baptist church, Chicago, Illinois.

Pennsylvania: The 1955 kick-off meeting of the board of directors of the PHILADELPHIA branch was held at the Fellowship Commission headquarters the first week in January to lay plans for the coming year.

A major point of discussion during the meeting was ways in which the branch could increase its membership so as to raise the branch above its present rank of six among Association branches.

A series of six radio programs conducted by the branch and devoted exclusively to the services provided by the Philadelphia County Board of Assistance was concluded over station WHAT on December 29, 1954. The weekly programs, three of which were also transcribed over station WCAM, Camden, New Jersey, dealt with aid to dependent children, aid to the disabled, and the agent's assistance to the blind.

Texas: The HOUSTON branch received two life memberships in December from Gaston Crawford and his wife Lydia Crawford.

Investors in Freedom

CONTRIBUTIONS FROM BRANCHES TOWARDS "FIGHTING FUND FOR FREEDOM" FOR THE MONTH OF JANUARY, 1955

(Included also are December contributions not reported in previous issue of The Crisis)

ALABAMA

State Conference	$ 250.00
Tuskegee	30.00

CALIFORNIA

Eureka	70.00
Oroville	13.00

CONNECTICUT

New Canaan	31.00
New Haven	400.00
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NORTH CAROLINA

Craven County	4.60
Hyde County (Lake Landing)	4.00
Person County	65.00

OHIO

Trumbull County (Warren)	5.00

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PENNSYLVANIA

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College and School News

William V. Guy, a MOREHOUSE COLLEGE junior from Little Rock, Arkansas, has been awarded a $2,500 fellowship for study and travel in Europe during the academic year 1955-1956. The generous grant was made possible by a friend of Morehouse who prefers to remain anonymous. He is the same friend who gave two travel grants of $2,500 each to enable two Morehouse faculty couples to travel in Europe last summer. These grants are to be repeated for the summer of 1955.

■

"Integrating America," a nine-week course in race relations, will be offered at the adult education center of FORDHAM UNIVERSITY (New York City) during the spring term. A. Philip Randolph, international president of the Brotherhood of Sleeping Car Porters; Dr. Robert C. Weaver, deputy commissioner of housing for New York state; and the Rev. John LaFarge, S. J., author, editor and lecturer on human relations, are among the race relations experts who will participate in the series of nine weekly seminars.

The course, which is sponsored by the Alumni Race Relations Council, presents a positive program for achieving racial equality and improving interracial cooperation in industry and commerce.

■

FISK UNIVERSITY was host on February 3 to President Paul F. Magloire and Madame Magloire, Ambassador Jacques Leger and Madame Leger, and twenty other officials of the Republic of Haiti.

■

ALBANY STATE COLLEGE was host on January 30 to Philippa Schuyler in a concert sponsored by the college's lyceum bureau.

The college was also host, January 14-15, to the Georgia Interscholastic Association of Fine Arts Workshop. The workshop was sponsored by the Fifth District Association.

■

SPRINGFIELD COLLEGE (Massachusetts) announces a comprehensive ten-year plan to help surmount the glaring shortage of trained specialists in American character-building agencies.

■

A modern 11-room primary school, built with materials provided by the UNITED NATIONS KOREAN RECONSTRUCTION AGENCY and capable of accommodating 550 Korean children, has been officially opened in Seoul.

■

The December, 1954, issue of the *Virginia Education Bulletin*, official organ of the Virginia Teachers Association, Inc., publishes " A Statement by the Virginia Teachers Association" on what action Virginia should take in light of the May 17 decision of the United States Su-

preme Court on public school segregation. "We believe," says the Statement in summary, "that Virginia should accept and obey the May 17, 1954, decision of the highest court of our land and seek in good faith to implement this decision."

■

Dr. William Borders, pastor of the Wheat Street Baptist church, Atlanta, Georgia, was university vesper speaker at SHAW UNIVERSITY in January. He spoke on "Substitutes for God" and the Christian church.

Angie Brooks, a native of Liberia, West Africa and a '49 Shaw graduate, addressed the student body on her experiences in getting an education in America.

■

The greater New York campaign for the UNITED NEGRO COLLEGE FUND raised $24,000 over its quota of $400,000, according to an announcement of W. J. Trent, executive director of the Fund. The total, $424,000, is the highest achieved in New York City since the Fund was organized in 1944.

B. A. Tompkins, chairman of the men's division of the New York City committee, reported that the record-high total was due to a substantial increase in corporate gifts. Mr. Tompkins is executive vice-president of the Bankers Trust Company.

■

The Puerto Rican migrant and the cultural, economic, educational, and political factors in his background are treated in a course being offered at COLUMBIA UNIVERSITY during

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the current semester. The course is being offered for the second year. It was started last year at the suggestion of a number of New York City educational, civic, and welfare institutions.

■

Dr. George Edmund Haynes, formerly a member of the STATE UNIVERSITY OF NEW YORK board of trustees, has been appointed a member of the New York State Committee to participate in the White Conference on Education by former Governor Dewey.

Dr. Haynes, after six years of service on the State University board of trustees, resigned last year because of limits fixed in the educational law. He was the only Negro member of the board and served on several of its standing committees.

■

Dr. Dolores Janet Cooper has joined the teaching staff, as an assistant professor in the department of pharmacology, at MEHARRY MEDICAL COLLEGE. Dr. Cooper is the first Negro woman in America to receive a Ph. D. in pharmacology and the first Negro woman to receive a Ph. D. from Purdue university.

Meharry has appointed a faculty promotion committee to assist in general promotion and fund raising for the school. Members of the committee are Dr. H. D. West, the deans of the three schools, Dr. D. T. Rolfe, Dr. W. H. Allen, and Agatha Anderson. Also Drs. George Brothers, Perry Crump, A. C. Hansen, W. F. B. James, C. W. Johnson, G. J. Tarleton, Jr., and Matthew Walker.

Arthur Thompkins, for over twenty-five years a soldier, and recently retired from the United States Army with the rank of captain, has matriculated at the FAYETTEVILLE STATE TEACHERS COLLEGE to take work in teaching-training.

■

Dr. Marguerite Cartwright, HUNTER COLLEGE instructor, has been appointed to the Harlem Hospital School of Nursing Committee by Dr. Basil C. MacLean, commissioner of hospitals.

■

VIRGINIA STATE COLLEGE has received word that its department of music has been elected to associate membership in the National Association of Schools of Music. The NASM is composed of some 225 of the leading schools of music and colleges in the United States.

Nancy Dupree, a sophomore music major, was elected as a delegate to the National Student Assembly of the YMCA and YWCA held in Lawrence, Kansas, December 27-January 2. The NSA, which convenes every four years, brought together over a thousand students representing Christian Associations in colleges and universities throughout the country to discuss the theme, "Where Art Thou?"

■

Graduates of 1904 — fifty years ago—will be honored by LINCOLN UNIVERSITY as a part of the founders' observance in the 89th year of the university on January 16.

Following a practice inaugurated several years ago, graduates of fifty years are presented citations by the

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curators of Lincoln. To date 43 such citations have been granted.

Four Missourians, a Texan, an Arkansan, and an Oklahoman will man the news and business staffs of the weekly *Lincoln Clarion* for the second semester.

Claude Taylor, the new editor-in-chief, calls Tulsa home. His staff has three St. Louisans: Barbara Tate, managing editor; Harold Manson, feature editor, who served last semester as editor-in-chief, and Melvin Streator, campus editor. Erma Wiley, a native of Pine Bluff, Arkansas, is the new city-exchange editor. All are seniors except Streator and Wiley, now in their third year.

The business staff has Cora P. Lewis, advertising manager, a senior from Independence, Missouri and Hosie Tenner, sophomore, business manager from Waco, Texas.

From 202 a year ago the number of Negro newspapers operating in the United States has dropped to 190 today, according to the annual count by the Lincoln university school of journalism. One is a daily, four are semi-weekly, three bi-weekly, and 182 weekly.

■

Dr. Wm. H. Holloway, '89, delivered the founders' day address at TALLADEGA COLLEGE last December.

President Arthur D. Gray announces that Talladega will offer more than $12,000 in scholarships to junior and senior students in high schools throughout the country.

These scholarships are offered through the Cooperative Inter-collegiate Examination Program conducted by a number of colleges belonging to the United Negro College Fund, Inc., to spread scholarship

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offerings over a broader section of the country.

The Chicago Theological Seminary, Chicago, Illinois, has awarded a $1,000 entrance scholarship to Clyde Miller, Jr. Mr. Miller, a 1954 graduate of Talladega, is one of ten students receiving an entrance scholarship.

■

Dr. Clarence Owens, associate professor of agronomy at FLORIDA A. AND M. UNIVERSITY, presented two research papers on chemical weed control at the eighth annual Southern Weed Conference which was held in St. Petersburg, January 17-19.

Twenty-two members of the faculty of Florida A and M hold the doctorate degree in keeping with the program of Dr. George W. Gore, Jr., president since April 1, 1950, to upgrade and increase the size of the faculty in order to carry forward the university program.

The twenty-ninth annual clinic and twenty-sixth annual meeting of the Florida A and M Clinical Association convened on the campus February 8-10.

■

Advanced celestial navigation, an AMERICAN MUSEUM-HAYDEN PLANETARIUM course teaching efficient navigation by the skies, with a stress on modern methods and concepts, was opened on January 6. The Planetarium's giant Zeiss Projector, an incomparable training aide in the study of celestal navigation, is used extensively in this instruction and makes comprehensive of the subject matter quick, easy, and fascinating.

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The following directory of some of the many lawyers known to us is carried in response to numerous inquiries from readers desiring to contact attorney outside their home towns. The Crisis maintains no legal bureau, and the N.A.A.C.P. handles only cases involving color discrimination, segregation or denial of citizen rights.

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LEVITT IN COURT

(*Continued from page* 159)

and William A. Kelly, director of the Philadelphia Insuring Office of the FHA.

The action against Levitt followed two years of negotiations with FHA officials and Housing and Home Finance Agency officials in Washington in an attempt to get the FHA to establish a non-discrimination requirement in FHA developments of this kind.

Named in the suit with Levitt are the commissioner of the FHA; the director of the Philadelphia Insuring Office of FHA; Harvey V. Higley, Administrator of Veterans Affairs, and Charles E. Engard, director of the Loan Guarantee Section of the Philadelphia regional office of the VA.

The two cases represent the first court action in the East to open to Negro occupancy FHA mortgage insured sales housing developments and FHA rental developments, which comprise 90 per cent of all new construction in the Philadelphia area.

Attorneys for the Negroes in both cases are Thurgood Marshall, director-counsel of legal defense, Mrs. Constance Baker Motley, legal defense associate counsel, Walter A. Gay, Jr., member of the legal redress committee of the Philadelphia NAACP branch, and David E. Pinsky of Philadelphia.

LOOKING & LISTENING

(*Continued from page* 157)

kinson said that while the government was reluctant to tamper with the right of Britons to move freely in the commonwealth, it "was possible" that the government might be "forced to control immigration."

A deputation from the Borough Council of Lambeth in London, the area with the greatest concentration of West Indians in the capital, proposed in January that special reception centers be set up for West Indian immigrants at British ports, with a center for London. But the government rejected the proposal.

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